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Vol. V

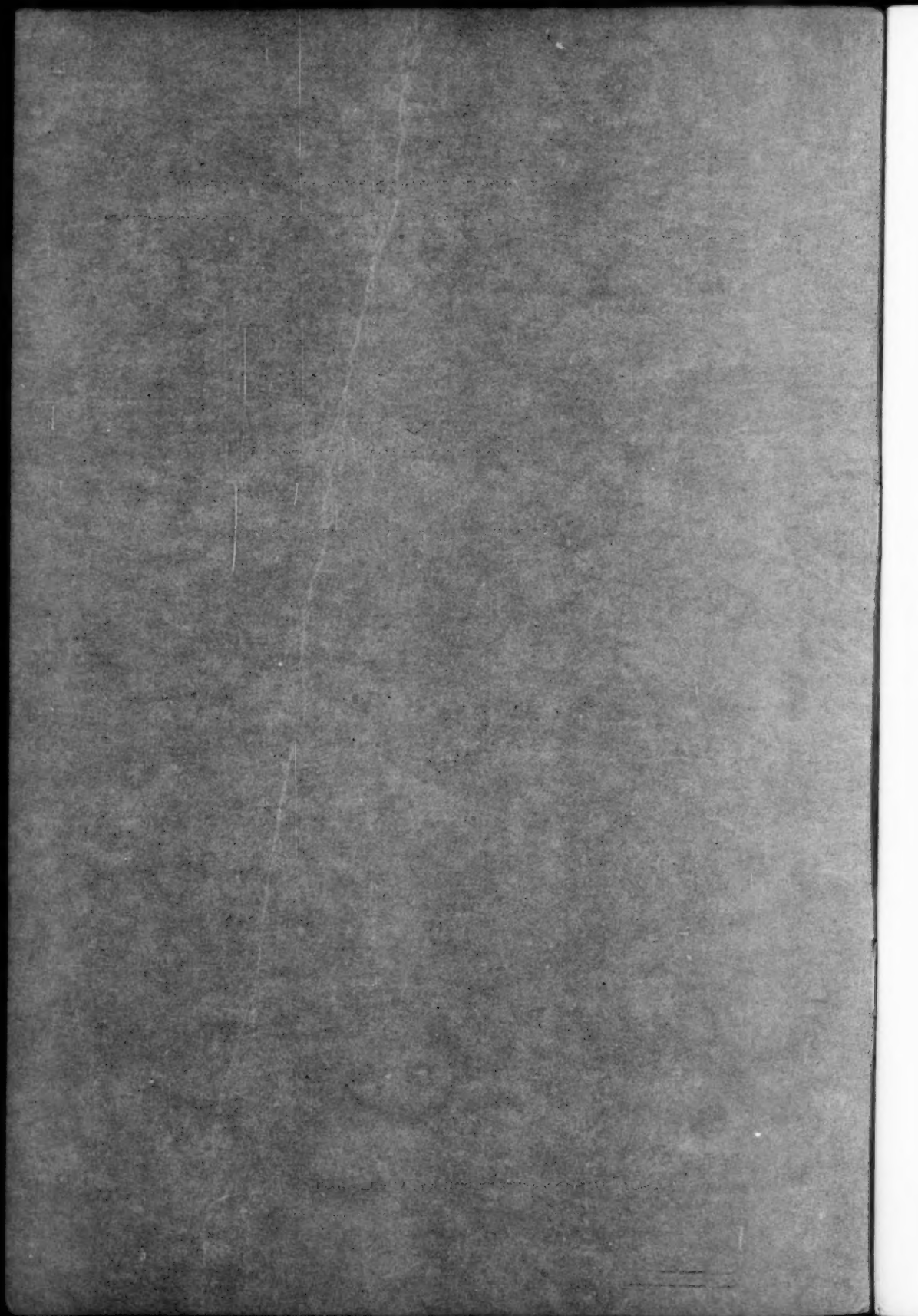
JULY, 1922

No. 10

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**Canadian Theological Colleges and  
American Schools of Religion**

**Ammunition for the Campaign**



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# CHRISTIAN EDUCATION

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## CANADIAN THEOLOGICAL COLLEGES AND AMERICAN SCHOOLS OF RELIGION

O. D. Foster

### FOREWORD

In presenting this discussion the writer wishes to assure the few who may honor him by reading it that he is not advocating the wholesale inauguration of institutions, but that he is hoping rather through these suggestions to point out certain comparisons which on further study may prove serviceable to those aspiring to develop the program of Religious Education at their university. He is convinced that expensive experiments should be confined to very narrow limits. The success of one or two such schools must be demonstrated before any safe policy can be formulated in reference to further developments.

The National Boards of Education have many other vital interests in incompleting tasks to be promoted in university centers and cannot expend money in wholesale experimentation. The pastoral interests of the masses of students must never be considered of secondary importance. This alone means great outlays of money and thus far the Boards have not been able to respond to the calls made upon them for all these places. Yet the problem of experimenting in a small way in one or two places to meet the needs of the great undergraduate body of students in Religious Education cannot be indefinitely postponed.

While presenting the case for University students with its challenge to the Churches in this great field, the splendid and far-reaching work of the various Boards of Education in making possible and in further developing the numerous excellent Church colleges must never be forgotten. For these institutions, which have given to our country free of charge so many of her great leaders in Church and State, we can never be too grateful. After having made such a successful effort to meet the needs of one-half of the students in higher education, the Boards will not be unmindful of the needs of the other half of their young people. Many of the Boards are facing the challenge courageously and are devoting much effort and prayer toward meeting it. While the leadership of Church and State will continue to come in large numbers from the Church colleges, which were established and are maintained primarily for the development of Christian character, it is being recognized more and more that

by properly supplementing the work at the University by constructive Christian programs, much more may be expected of the character of their product so far as religious and civic leadership is concerned. For the great masses of undergraduates in these schools where religion cannot be taught, pastors, churches and programs of religious education should be provided. The Boards are doing excellent work with the funds they have at their disposal, but they must have the hearty cooperation and backing of their entire constituencies if these imperative needs are to be met.

*I. The Challenge of the University.*

The problem of providing religious instruction at the State Universities is pressing harder and harder for solution each successive year. As the number of students grows with almost incredible speed and the pathetic inadequacy of the facilities for the development of their spiritual natures becomes more glaringly obvious, everyone who is in any way responsible for the determination of the policies and programs for the churches in these centers becomes increasingly grateful for any light that may be thrown upon the solution of the problem. There are no traditions to follow, unless perchance they be those of practical neglect, or of denominational "watchful waiting." Apparently the only way for the Church to win here is not to acquiesce in the persistent program of neglect, but rather to adopt an aggressive policy of carefully investigating the needs of the field and then honestly, fearlessly and reverently following in the spirit of Jesus-like comradeship the lead of the investigation.

While this presentation of some observations on methods quite successfully working in a few places is only suggestive, it is hoped that it may lead to a comparative study on the part of many and thus inspire critical comment and constructive proposals.

This paper will be limited largely to observations on the groups of colleges at Toronto and Montreal, with the bearing these observations may have on the problem of providing adequate religious instruction and culture at our State Universities. Though it will be apparent very early to the reader acquainted with the field that some of the embryonic developments at a few of the larger State Universities bear resemblance in form and spirit to the work in the Provinces, it is hoped that



the presentation of these examples may beget confidence in, and further development of, promising beginnings made in the States. It must be said in all frankness that the examples to be cited are not free from defects. On the other hand, the progress being made toward solution is so satisfactory to those immediately concerned that their confidence becomes more and more marked as the years go by.

## *II. The Toronto and Montreal Colleges.*

Affiliated with the University of Toronto are five Theological Colleges: the Presbyterian, Methodist, Catholic and two Anglican. Some of these offer work in Liberal Arts also; none of them teaches the sciences. The Baptist College sustains no affiliated relationship to the others or to the University. These colleges maintain their separate faculties, and are affiliated with each other through their affiliation with the University. Toward the academic degree in the University college, credit may be given to the student to the extent of one subject each term in the field of "Religious Knowledge." This credit is granted for courses in Biblical Literature or cognate subjects taken in the Theological colleges. In this way the student may get his religious instruction under a faculty of his own Church while studying for his degree in the State or Provincial University. The denomination thus provides his religious culture and training while the State makes possible part or all of his academic instruction. The denominational dormitories also make it possible for the student to spend his college days in an atmosphere conducive to developing the spirit which characterizes his Church. He thus has the advantages both of the denominational college and of the university.

Affiliated with McGill University at Montreal are four denominational colleges: the Congregational, the Anglican, the Presbyterian and the Wesleyan. From the founding of these institutions they have also followed the English method largely and have encouraged their ministerial students to avail themselves of the broader opportunities offered by the University for study and training in the Arts and sciences. In this way they have also been able to devote their money and strength to the religious instruction and culture of the students. As at Toronto, the denominations have provided dormitories for their ministerial

students. At Toronto the degrees are given by the University, while at Montreal they are given by the denominational colleges.

Though the faculties of the colleges at Toronto work in very cordial relationship, the faculties at Montreal have effected a closer organization in the form of one large Theological faculty, composed of the cooperating faculties of all the colleges. This scheme is looked upon with the greatest of favor by the University. In fact, the question of even closer affiliation with the University is now under serious advisement. This would mean, that the present cooperating theological faculty of Divinity Hall would become the Theological Faculty of McGill University. It is the thought by those advocating the plan so to organize that the theological colleges would continue to retain their separate existence and denominational connections, and provide free to the university its theological faculty. This would give the student very obvious advantages for the pursuit of higher degrees from the University and at the same time permit him to take his major work in the theological disciplines.

The cooperating faculties have recently succeeded in effecting some very significant affiliations with other institutions, thus providing, for example for the missionary student, practically any sort of specialized work he may need in the particular field to which he is going. These relationships have been established with the schools of Agriculture, of Medicine, of Domestic Science, of Education, and of Physical Education. Through such combinations with the facilities offered by the University college of Liberal Arts and the graduate school, high grade technical instruction and training may be provided for a student in almost any line of religious work he may choose as a life calling.

The reader is urged to bear in mind that in presenting these examples for their lessons there is no thought of advocating the establishment of denominational colleges or seminaries at the State Universities. There are already more seminaries than are adequately supported. While it might not be to the disadvantage either of the seminary or the University, if more of the existing seminaries should group themselves about the great universities it is not in the province of this paper to advocate the inauguration of more seminaries.



As a working principle the Canadian Theological College will be compared in our thinking to a single professor, or denominational representative in the cooperative School of Religion. It is to be recognized all through that the Montreal cooperative faculty is too large and not sufficiently articulated. This weakness, which time is righting, is due to the fact that each of the four faculties on coming together provided specialists in the various fields, thus leaving too many men in some departments and none in those not already covered by the separate faculties.

### III. Organization.

The activities of the cooperative scheme at Montreal have been directed by a *Form of Government* providing for a *Joint Board* of Governors and a *Joint Faculty*. The *Joint Board* consists of five representatives of each of the cooperative colleges. The Board concerns itself with the financial and business matters of the cooperative scheme. The *Joint Faculty* is composed of the members of the faculties of the four Cooperating Colleges and it concerns itself with the academic matters of the cooperative groups. At weekly meetings all matters concerning the harmonious working of the cooperating plan are considered and satisfactorily handled.

In the proposed cooperative school of Religion the Form of Government might probably follow the lines here given. A Joint Board of Governors composed of a specified number of duly appointed representatives of the cooperating denominations with perhaps some University representatives could well assume similar duties to those of the Canadian Boards. Provision could be made for the addition of new members to the Board of Governors as additional denominations provided representatives on the faculty. So also the cooperative faculty of the School of Religion could perform the same functions as the cooperating faculties at Montreal. They would in addition have greater denominational responsibility.

### IV. Administration.

The overhead of the cooperative enterprise is reduced to the minimum. Members of the respective faculties act as registrars. The Principals, in accordance with European and early American custom, take turns in acting as Dean of the Cooperating Faculty for a period of one year. This dean has general

oversight of the cooperative efforts, in faculty meetings, coordination of courses, negotiating affiliations, representing the group officially, etc. The individual principals care for all matters pertaining strictly to their own groups of students, properties and activities. They see that the denominational interests are safeguarded and cultivated within legitimate bounds and with due regard to all the other groups. They also see that the peculiar tenets of their churches are taught to and practiced by their students.

This is apparently what would be needed in the School of Religion, with the exception of the rotating Deanship. Each denominational representative would act as the principal of the college in this case. He would have just such oversight and responsibility for his group of students. In addition to his larger responsibilities as professor for the entire group of students he would maintain a more or less denominational principalship or pastoral relationship. He would be responsible for the students' instruction and the things strictly denominational, and would always see that the student was properly related in his understanding and sympathies with his companions of the other church groups. The system has worked so admirably at Montreal and the principle and method are so similar to what would be required in cooperative schools of religion that the plan not only seems feasible but desirable.

#### *V. Faculty.*

1. At Montreal the Principals and professors of the cooperating colleges constitute the Faculty which has charge of all academic matters. This faculty is in close touch with the University faculty on the one hand and reports to the Board of Governors of the cooperative scheme on the other. Some of the members of this faculty are also members of the University faculty.
2. Modifications of the intercollegiate courses are submitted to the consideration of the several cooperating colleges.
3. Each college is free from year to year, when the calendar is being prepared, to give notice that it intends to withhold its students from any course, without reflecting on the professor or jeopardizing the position of the cooperating colleges.
4. In the intercollegiate courses the professors carefully

avoid anything that might be justly considered distinctly denominational teaching.

5. The Faculty fixes the time and place of its meeting and its quorum, which must include at least one representative from each cooperating college.

6. Each Principal, in turn, according to seniority of appointment as such, shall act as Chairman for one year, terminating with the annual meeting of the Joint Board; and during his term of office shall be designated Dean.

7. All appointments are made by the Board of Governors of the separate colleges. There is no veto power created by the plan of cooperation. Each college retains its powers in this connection unmodified; but in the case of new appointments each college agrees, as an essential feature of any plan of cooperation, to consult with the other colleges before filling vacancies. If after consultation an appointment should be made which is not acceptable to any particular college, it has been definitely agreed that such college may withhold its students from his courses, in accordance with article three above.

In cooperative Schools of Religion the denominational representatives would constitute the cooperative faculty. They would each be in touch with his own Church agencies and at the same time in close touch with the University faculty. This would guarantee denominational as well as academic interests. A further safeguard would be provided in some such frank agreement at the outset as is expressed in articles 3, 4 and 5 above.

In addition to the Administrative functions mentioned in the preceding section, these denominational representatives on the faculty shall be advisors and counsellors to the students of their own communions and at the same time provide for them the distinctly denominational instruction which would be essential to maintain the proper denominational consciousness and interest in such a cooperative enterprise. They will also offer courses in their special fields to students of all denominations. No new member of this cooperating faculty shall be appointed without first complete conference with and advice from the other members of the faculty. This safeguards numerous interests and avoids many pitfalls. Nominations for these vacancies growing out of the counsel of the faculty and presented by the Dean

to the denominational authorities will maintain balance, unanimity and specialization in the development of the scheme. While the initiative rests in the hands of the Dean, the final power of appointment will on this basis abide with the various denominational Boards financing representatives on the faculty. Should any member of the faculty prove to be inefficient or not adapted for his particular position in such a cooperative scheme, upon the advice of the faculty, the Dean shall be free to recommend, to the particular denominational authorities interested, the withdrawal of their representatives. And should satisfactory action not be taken, recourse to such a safeguarding agreement as given in article three (3) above will without embarrassment soon strengthen the weak spot.

#### *VI. The Curriculum.*

Seven-eighths of all the work which was offered separately by the four theological colleges at Montreal is now being taken with increased satisfaction by all students regardless of Church affiliations. This includes Apologetics, History and Philosophy of Religion, Ethics, Sociology, Practical Homiletics, Christian Missions, Elocution, Sunday School Pedagogies, Old Testament, Hebrew, New Testament Greek, Old and New Testament Introduction and courses in Systematic Theology. Parallel courses are offered in Church History; one being taught for Anglicans and another for the other students. The other one-eighth of the curriculum is composed of those courses which have to do with denominational peculiarities in thought and practice, as Practical Theology, Liturgies, Prayer Book, Denominational History, etc.

In a Cooperative School of Religion the great basic courses would likewise be taken by all regardless of the denominational affiliation of the instructor, whereas those subjects having to do with denominational distinctions and peculiarities would be given to denominational groups by their own respective representatives.

The curriculum in a School of Religion should be constructed so as to provide (1) opportunities to University students for religious instruction along general lines, (2) to prepare students for further study in graduate theological schools, and (3) to provide certain technical courses and training for types of

religious service for which other institutions do not have adequate facilities.

This means for the present at least that the emphasis should be placed upon the service to be rendered the mass of students in their undergraduate years.

Basic vital courses should be offered in Biblical Literature and History, Life and Teachings of Jesus, Christian Ethics, High Spots in Christian History, Psychology, Philosophy and History of Religion, Sunday School Pedagogy, Missions, etc. Only the most virile and inspiring professors should be permitted to teach these courses which are to serve as the bases for the students' further study.

The curriculum should be so arranged that with proper guidance to selected courses within the University and neighboring institutions the student could secure a good technical training. While a good preparation could be made within the four undergraduate years, additional work could well be taken in the University and School of Religion looking toward an advanced degree within the University itself or some other graduate school.

The Montreal scheme affords examples of undergraduate specialization which illustrate possibilities in the proposed Schools of Religion. For example, a four years' course is offered in preparation for Directors of Religious Education in Church Schools, etc. The courses are distributed as follows:

Group I—Biological Sciences.....	11 hours
Group II—Social Sciences.....	12 hours
Group III—English and History.....	18 hours
Group IV—Systematic Theology and Philosophy.....	6 hours
Group V—General Education.....	7 hours
Group VI—Religious Education.....	10 hours
Group VII—Practical Work.....	32 hours

This provides a cultural and vocational course within four years, for which the colleges grant an appropriate degree.

This organization of courses in Religious Education points the way for the construction of curricula for various types of semi-professional leadership. It would not be difficult to build a four years' course in Religious Journalism, Social Service, Physical Education, Rural Pastorate, Administration, Secre-

tarial, pre-ministerial, pre-university pastorate, and other professions now not adequately provided for in existing schools. In many cases most of the material could be drawn from the University curriculum itself. The numerous affiliations effected at Montreal suggest a way of development in the proposed schools.

1. In the University the student could major for example in journalism and with his special training in the School of Religion receive what the seminaries are not now offering—actual training for religious journalism. Here the School of Religion may have a unique opportunity to do at very little cost what the seminaries have never done.

2. A properly articulated course selected between the agricultural college, for example, and a strong School of Religion would provide for the rural districts a much more efficient and lasting ministry than can be provided today in existing institutions. Graduate studies could be taken in the university and later in the graduate seminary. Such arrangements could be easily worked out as they have been at Montreal.

3. Training for the University pastorate can best be had in the University environment. The School of Religion could direct the student preparing for such a calling to such work and activities as would best fit him for his task and at the same time provide not only basic courses for him in religious education, but also inspire him to go on to specialized work in the Theological disciplines. He would be trained in the very work for which he was preparing. He would be part and parcel of the religious forces working at the campus and upon graduation would be equipped not only in the theory but also the technique of his work. Seminaries alone cannot perform this task.

4. By proper selections and adaptations courses in administration for denominational and interdenominational Secretarial and administrative positions can be provided. This is a need and a field unoccupied by the existing Church institutions.

5. By similar coordination of courses in the University and School of Religion the student could prepare for educational leadership both at home and on the mission field. The boards are sending Theological Seminary men to occupy positions of educational leadership for which their training has not pre-



pared them. The Seminary cannot train such men nor can the University alone, but the combination of University and School of Religion could make such possible at a nominal cost.

6. Medical missionaries could get in the medical department of the University their professional and academic preparation in conjunction with their religious instruction and training in the School of Religion.

7. Domestic Science missionaries could find a similar arrangement in connection with that department in the University and the School of Religion. With the direction of those preparing to be missionary nurses adequate provisions could be efficiently and economically provided by coordination of courses in the University, hospital and School of Religion.

8. Directors of Physical Education with the distinctive Christian viewpoint may well be trained by a proper coordination of work between the University and the School of Religion.

#### *VII. Missionary Training.*

So wide and varied are the types of workers demanded today on the mission fields that every facility for instruction and training must be employed and as far as possible coordinated in a workable plan. That the great university provides much that cannot be had elsewhere has been recognized by many. In response to this need the Cooperating faculties at Montreal have organized in affiliation with other institutions a School of Missions. In affiliation with the University of Toronto and other related institutions has been organized the Canadian School of Missions. It proposes to draw upon every helpful agency in the University environment for the training of its students for so many varieties and types of work.

The broad democratic atmosphere of the University, with its cosmopolitan spirit and intimate touch with so many realms of human knowledge, provides for the missionary, when supplemented by the advantages afforded by a School of Missions, most unusual facilities for professional training along almost any particular line of missionary endeavor. The development of the Missionary courses in Schools of Religion could easily bring the school into international importance. While the number of students in the schools would never be large, they would be significant. Such centers would add much to the maintenance

and growth of the volunteer bands and other agencies interested in missions. Such schools would probably tend to reduce the losses to Christianity of foreign students who were converted upon the mission fields and at the same time result in a more sympathetic relationship between students of American and foreign birth.

*VIII. Special Session for Pastors.*

As pastors meet at Toronto and McGill for inspiration and uplift, either by visit or in lectures at the Theological Colleges, so the pastors of a given state might well meet in a special session at the School of Religion. In taking certain courses in Philosophy and Sociology in the University a better acquaintance with the problems their boys and girls have to face when entering the University, as well as the securing of information and new methods, would result.

Summer schools for ministers have been conducted at certain state universities with marked success. They have not only rejuvenated the ministers attending them but also benefited the University as well. As the School of Religion develops and the faculty is enriched this summer school may well become the most significant event for Protestantism within the state for the year. Lectures in Philosophy, Literature, Economics, Sociology, Education, Psychology, History, etc., could be taken in the University while the more distinctly religious courses could be offered by outstanding authorities in their respective subjects in the School of Religion. Such men are not difficult to secure during the summer if engaged far enough ahead.

*IX. Standing and Credit.*

As pointed out elsewhere, the provincial (or state) University of Toronto grants credit toward the A.B. degree for work done in the affiliated Theological Colleges, just as does Harvard, Yale and Chicago for work of like character. It is to be noted that some of our State Universities have been giving credit for similar work done in closely related institutions, e.g., California, Texas, Kansas, Illinois, Iowa Agricultural College and North Dakota. The difficulty in getting credit is not so much unwillingness on the part of the Universities as it is the inability of the agencies thus far seeking credit to guarantee stability and quality to the courses. When a high grade school

with adequate equipment and faculty is sponsored by a number of the denominations and assured perpetuity, commensurate recognition for the non-sectarian courses will hardly be withheld by the University.

Already many of the State Universities are offering in their curricula a large list of subjects which are most appropriate for religious training. In fact, it is claimed that some even offer one-half of the material required for a theological course in a high-grade seminary. This shows clearly that the Universities are not hostile, but cordial to the subject matter. They are hostile, and rightly too, to inadequate methods in presenting the material. This difficulty, however, could be eliminated in the selection of the faculty for the School of Religion.

A limited number of hours from the School of Religion might well be credited toward the A.B. in the University, whereas certain work done in the University could be credited toward the professional degree in the School of Religion, should such a development come to pass. This reciprocity would prove of mutual interest to the institutions concerned and to the very great advantage of the students and churches. Instead of taking the A.B. in the University, the student could take this major work in the School of Religion and receive the Bachelor's degree in Religious Education, Physical Education, etc., or perhaps with but a little extra work both degrees could be gained. Very probably a certain amount of graduate work in particular subjects in time would receive favorable consideration by the University toward degrees both baccalaureate and graduate.

#### *X. Efficiency.*

It is quite as apparent that on this cooperative scheme greater efficiency is made possible at much less expense. High-grade specialists for many more fields can thus be provided for the central teaching staff, whereas the separate foundations cannot hope to employ faculties of such quality and size of their own. The classes can be large enough in this case both to call from the teacher his maximum effort and to make possible for the student greater inspiration and incentive.

The cooperative scheme makes possible much more efficient library facilities. An expert librarian can be employed for the same amount that it will take to provide students in the separate

libraries to guard the books. Numerous titles can be added to a central library for the same cost that it will take to provide identical titles for the separate libraries. While not necessarily increasing the aggregate number of books in the separate libraries, the richness of the range and extent, both for reference, general reading and graduate study, will be greatly enhanced. A much larger variety of religious journals can thus be put at the student's disposal. The one system in administration compels mediocrity; the other permits superiority.

In the cooperative scheme much greater efficiency is possible through the maintenance of adequate expert help at no greater cost than by the feeble help of the separate groups. Clearly also greater efficiency comes through centralization in many matters—particularly in activities, which the School of Religion employs as its laboratory for the student's religious expression and training.

While the Montreal system of a rotating Deanship is not here advocated, it is not an impossible expedient in the Schools of Religion. Its chief points of strength are the maintenance of the recognition of denominational equality and of the development of the faculty. Its chief weakness is lack of continuity in leadership of a high grade. Not all scholars are administrators and promoters, nor do many of the greatest scholars wish to be. In view of the fact that only a generation ago the American Theological Seminaries abandoned the former system for the latter, much to their profit, it would seem for these schools to succeed best they would need at their head outstanding administrators and promoters who are also teachers. This the cooperative plan will make possible.

#### *XI. Economy.*

It was the economic interest chiefly that gave rise to the original negotiations for cooperation at Montreal. A decade of cooperation has convinced those closest to the work that this aspect alone would be abundant reason for the continuance of the plan.

The economic advantage of this cooperation is too apparent to require comment. Similar cooperation in the School of Religion would evidently provide similar results. The teaching staff would be much smaller than if each Church attempted to

provide adequate religious instruction for its students separately. It would call for much less physical equipment, and at the same time permit of the erection of a more imposing plant for the cooperative work at less expense, than the group of more inferior separate plants would cost. It would be a great saving in library equipment and management, in maintaining high-grade courses of lectures, in the maintenance of a bureau of information and service, of stenographic and office help, of fuel and janitor service, as well as upkeep on plant. It would greatly conserve the time of the students who would otherwise elect courses given by foundations other than their own.

#### *XII. Finances.*

After the Montreal scheme had been in operation for one year the laymen interested in the project conducted a quiet campaign which resulted in subscriptions to the amount of \$530,000. It was said recently that an equal sum if needed could now be raised with but little effort. The denominations finance the personnel, while the appreciative public provide for the buildings and equipment. The plan appeals to business men. They respond to the challenge of the broad-spirited institution which stands for fair play and brotherly cooperation. A principal of one of the colleges said it is much easier to raise money for the Divinity Hall of the Cooperating Colleges than for the Colleges separately.

While this breadth of spirit is not so ripe in the United States, it is certain there are in this country also many broad-minded men who would prefer to give to such a cooperative project than to any distinctly sectarian school. Judging from the experience gained through the Interchurch World Movement, it might appear that cooperative enterprises would be difficult to float in this country. This was also feared by many at Montreal, but they soon learned that their fears were not well founded.

A cooperative School of Religion at a great State University would make its appeal to different types of givers. The strict denominationalist would be interested in endowing chairs for teachers and workers of his own communion, to make his church representative superior to all others, whereas his more liberal brother would be interested in providing lectureships, scholarships, traveling fellowships and adequate equipment and build-

ings. It would also appeal to state pride. Protestantism of the various states might well develop a rivalry which would result in more handsome returns. Divers motives and sentiments exist which when properly employed would prove productive in securing substantial support.

#### *XIII. Buildings.*

Adjoining the Campus of McGill University a strategic site has been purchased on which is soon to be erected a magnificent *Divinity Hall* for the cooperating faculties of the different theological colleges. It will contain a central library, reading room, lecture halls, administration rooms and a chapel. This edifice will be in keeping with the noble cause it is intended to serve and will stand before the student body of the university as a constant reminder of the place religion should occupy in a complete education. As a common meeting place for faculties and students of different communions it will symbolize the unifying power of the Christian spirit, as well as give to religion its rightful recognition and dignity.

A temple of religion could well be provided at the great state universities for the cooperating religious forces without impoverishing the churches. It would be of untold service to the university students and Churches. Money for such a structure very probably would be found without insuperable difficulty. As at Montreal, when the idea grips the people, gratifying responses will likely follow.

#### *XIV. The Effect of Cooperation Upon the Schools.*

The participating schools have profited greatly by cooperation. The affiliation grows closer and the sympathies are deepened. Schools in the University Community not cooperating are finding their situation more and more embarrassing. McMaster University, for example, at Toronto is seeking a location farther removed from the affiliated group of institutions. While the affiliated schools grow closer and closer together, the ones remaining aloof tend to become more and more isolated.

In providing for religious instruction at State Universities the lessons of cooperation and independence should be learned. Denominational schools will probably be forced into greater and greater isolation, whereas cooperative efforts will elicit broader sympathies and more charitable consideration. Probabilities of



success for the cooperative efforts are much greater than for the independent. It may be, however, that separate foundations in certain instances may prove to be satisfactory. Sufficient time has not elapsed to prove the efficacy of sectarian developments.

*XV. Effect of Cooperation Upon Students and Universities.*

The cooperative plan at Montreal has had a most salutary effect upon the students of the denominational colleges, as well as upon the University. The students of one denomination have been stimulated through association with students of other communions to greater effort. Their acquaintances have been broadened and their sympathies deepened. Their facilities for specialization and advanced work have been augmented. Cooperation is making probable the winning of higher degrees from the University in the Theological Disciplines.

The University has been provided a high-grade affiliated theological faculty which is on a parity with the graduate departments of the University. It views the educational agencies of Christianity with greater confidence than during the earlier regime of educational competition. Educational cooperation is inevitably conducive to scientific procedure. Less bias and a greater spirit of fair play will follow. These psychological considerations go far toward creating an atmosphere favorable to religion in a university community.

That such beneficent results would attend the development of high-grade cooperative Schools of Religion at our great universities seems certain to many who have given the question serious thought.

*XVI. Effect on the Seminaries.*

High-grade Schools of Religion at the great Universities should be a help to the Seminaries. These schools should discover students for the ministry and keep them headed in the right direction. They could advise prospective seminary students what courses in the University and School of Religion would best fit them for the graduate Seminary; thus keeping the student's interest in his task, as well as fit him better for the particular school to which he would go for his professional education. The "ministerial losses" at the Universities should thus be converted into ministerial gains, and gains of the best sort. The State University could easily become the great recruiting

center for the best type of students for all kinds of religious leadership, particularly for the ministry.

The stronger Seminaries would find these institutions to be their best allies, both in recruiting high-grade students and in providing training for special lines for which the seminaries may feel partly responsible, but for which they have neither funds nor other conditions to assure success. They would thus have the chance to spend their energies in highly specialized work and not waste valuable time by extending the curriculum into so many directions. The Seminaries could be spared a large amount of generalization for greater specialization, much to their economy and efficiency, and to the advantage of all concerned.

These schools would also relieve the churches of other much-needed expenditures in the development of training schools. The detached, poorly equipped school would find it difficult to compete with such institutions, whereas the better grade of training school would very probably receive recruits from these centers.

#### *XVII. Effect of Cooperation Upon Church Loyalty.*

It was feared by many at Montreal that denominational loyalty would suffer through the cooperative plan. These fears have long since been allayed. Instead of losing sight of denominational differences the students have learned them better, but with more sympathetic understanding. In the united classes the students of different communions come to know and to respect each others point of view, whereas in the classes being conducted by each church for its own students denominational loyalty issues as a reasonable and defensible presentation of the tenets and practices of the Church. Through this scheme the points of agreement as well as the points of difference between communions are brought out more distinctly through intelligent and dispassionate comparison than was possible by the colleges working separately. Though the student does gain a broader knowledge of and greater regard for the positions of other communions, he also gains a new appreciation and evaluation of that for which his own Church stands.

Precisely the same effect might easily be expected to issue from a cooperative School of Religion conducted on lines suggested in this paper. It would not lead to minimizing the mission and programs of the churches, but rather through coopera-

tion to augmenting the churches' opportunities to place and hold themselves before the students' attention in a most effective fashion. The members of the faculty officially representing their respective denominations would tend to save for the churches what they are now losing in unofficial so-called interdenominational organizations.

At Montreal it has been learned that denominational interests have been advanced more by the present close cooperation than by the former competition. The numerous advantages accruing to all and the greater acceleration of progress because of the united pull in the same direction cannot be measured merely in units of energy spent to better advantage but also by the deepening of spirit, the broadening of sympathies and the training to face, as representatives of different faiths, the common task of making together their communities Christian.

Schools of Religion issuing from denominational sources must labor under great handicaps. In their effort to promote denominational loyalty and to render a splendid service to the University they may perchance preempt the field for a more comprehensive development. Sectarian projects are apt to be bound by their own limitations and incarcerated by the prejudices of others. In these formative days when the future developments for religious life and instruction in these greatest of educational centers are being determined the importance of building broadly and wisely, for the greatest good of all, cannot now be taken too seriously to heart.

#### *XVIII. Cooperation Not Union.*

The Montreal Colleges in cooperating do not lose their identity, powers or privileges. They have simply brought into existence an organization adapted to execute the work of cooperation. The scheme provides that the separate Colleges, according to this accepted plan, confer and consult regularly in reference to the maintenance of the common work. In an amalgamation, on the other hand, the original units would disappear and the new resulting body would be clothed with the powers, privileges and responsibilities of the original units and the new body would carry on the work of the united institutions without conferences with the separate Colleges.

The Schools of Religion would easily be constructed along

these cooperative lines. The denominational representatives on the faculty would cooperate with other denominational representatives in the promotion of their common tasks, without losing their denominational moorings, powers and privileges. Constant conference and fellowship would be had between the various denominational representatives composing the cooperative faculty. The School of Religion should not be an amalgamation where the faculty members were no longer amenable to their Boards of Education and wholly under the direction of a new and independent body. The cooperative plan would guarantee a close vital relationship to the Churches on the one hand and to the common work on the other hand. The salaries, as at Montreal, would probably be paid by the denominational boards to their respective representatives or through denominationally endowed chairs. The interests of the individual churches would in this way be safeguarded while the academic and cooperative interests would also be conserved. It has the moral and practical advantages of a union school without the denominational anxieties often attending these schools.

*XIX. Effect on Church and National Unity.*

The effect of a decade of cooperative teaching at Montreal on the four communions represented is far reaching. The pastors turned out from these colleges have consistently stood for church cooperation in community and province. They have often championed the cause of union. The colleges affiliated at Toronto have added spirit and broadened the range of sympathy and fellowship. The conspicuous progress toward church union in Canada owes much of its success to these groups of closely related schools.

The effect of cooperative schools of Religion at State Universities on the cause of closer fellowship between the churches would be significant. Laymen and semi-professionally trained workers would be sent out from these schools with a broad charitable attitude toward representatives of other faiths. They would strive for church, community and denominational cooperation. Their influence would be given to cooperation and union and against competition and isolation. The attitude of students trained in such schools would tend to be constructive and harmonistic as

contrasted with so many from numerous Bible Schools who are iconoclastic and censorious.

*XX. Significant Beginnings.*

There are some centers in the United States where cooperation is noticeable though not carried as far as in Canada. There is a cordial reciprocity existing, for example, at Cambridge, Mass., between Harvard and Andover, now combined, and Crane, Newton, Boston, and the Episcopalian Seminaries. The same students may be enrolled in two or more of these institutions at the same time on the same basis. A somewhat similar situation obtains at the University of California near which are The Pacific School of Religion, the Berkeley Baptist Divinity School and the Unitarian School for the Ministry. At the University of Chicago are to be found along with the University Divinity School, the Chicago Theological Seminary, the Ryder Divinity School and the Disciples Divinity House.

The Berkeley situation more nearly parallels the scheme of affiliation at Toronto whereas the Chicago and Harvard groups have certain similar relationships to Montreal. In neither of the American centers, however, are the faculties actually welded into one under a single dean. This plan of close cooperation is in an incipient stage at Chicago.

There are in the United States some conspicuous examples of single faculties being composed of members of a number of different communions, as for example, The Biblical and Union Theological Seminaries of New York City. In these institutions there is as perfect harmony among the professors as can be found in strictly denominational Seminaries.

In addition to these examples of cooperation among Seminaries in the United States there are instances at universities of cooperative effort which are more nearly apropos here. At the University of Texas there has been formed a cooperating group of Church representatives to provide religious instruction at the State University. At the University of Kansas there has been organized a cooperative School of Religion. Three denominations are represented on the faculty and credit is being granted in the University. The Missouri Bible College, having operated for a number of years as a Disciples institution, has now

become a cooperative school. The Indiana School of Religion is also working in this direction. Attention may well be called also to the work being done by the Wesley College at North Dakota. At a number of points, plans for the development of Schools of Religion are being considered, e. g., Michigan, Iowa, Ohio, Nebraska, Cornell, Pennsylvania, Illinois, and Wisconsin Universities.

In view of what is now actually working in the states there appears to be no insurmountable obstacle in the way of carrying the plan of cooperative Schools of Religion at certain State Universities to a successful conclusion. To organize denominational representatives into a single faculty as at Montreal, is neither impracticable nor difficult, but rather to be expected in a university environment.

#### *XXI. The Churches' Opportunity*

The cooperative scheme puts before the Churches a ringing challenge in the field of Religious Education, and one which is feasible and seems advisable to accept. No denomination is so poor that it cannot put into each of these centers where it has three hundred or more students of its own, one of its very strongest men. To him would be given, in a majority if in not all cases, as many students of his own faith to serve, as are served by the entire faculties of the schools of his denomination within the state. The comparison in cost is as nothing. At the same time the denominations would have their educational impact upon the great student body of the university, which the churches help by their taxes and patronage to support. Each communion has an obligation therefore to the state through this institution as well as to its own student members. Thousands of dollars will go as far here as tens of thousands in denominational schools. No greater missionary opportunity is before the Church today, in view of the comparative smallness of the outlay required.

As one looks over the denominational Year Books he is convinced that the Churches which provide two hundred or more students to their state university, can easily support their denominational representative or representatives at the University, entirely unaided from without the state. The difficulty is that they have not seen the need nor recognized the significance of the situation. In the interest of self preservation alone they



would meet the challenge if they were awake to their opportunity. The National Boards of Education have been supervising this work and will in all probability continue to do so. Through a broader centralized agency greater efficiency in guidance is possible. This will admit State pride, initiative and local interest to work their maximum good and at the same time afford the larger necessary relationships. Already some forward looking University pastors and National Secretaries have been cultivating state constituencies with encouraging results. This might well be developed into a national policy through state federations and thus afford an advance of the entire phalanx of the various religious interests.

#### AMMUNITION FOR THE CAMPAIGN

The Registrar of Johns Hopkins University, our oldest graduate school, and the graduate school of high standing which has depended most perhaps upon the detached colleges for students, reports for the current year:

(a) Graduates of J. H. U. ....	Graduate School	22%
	Medical School	18%
(b) Graduates of others with graduate schools .....	Graduate School	17%
	Medical School	21%
	School of Hygiene	28%
(c) Graduates of detached colleges .....	Graduate School	60%
	Medical School	61%
	School of Hygiene	70%

Under (b) are included only members of the Association of American Universities, with the addition of a few European universities, and Bryn Mawr College, which offers the degree of Ph.D.

Under (c) are included many so-called universities which offer "post-graduate" courses and some colleges in the same category.

Of the 17 Resident Fellows in Union Seminary of New York City the past year, two-thirds did their undergraduate work in foreign institutions and the other one-third are all graduates of small detached colleges. Of the graduates in the same institution during the same period, one-third are foreign

and of the other two-thirds, more than three-fourths are graduates of colleges without graduate schools. Three-fifths of the Seniors, two-thirds of the third year men, four-fifths of the second year men, three-fourths of the first year men, and two-thirds of the Specials come from the detached colleges.

Of the students in the Graduate Schools of Arts, Literature and Science of the University of Chicago (President's Report, 1920-21), out of a total of 2,679 students listed, 574 or 22% did their undergraduate work in the University of Chicago; 634 or 24% in universities with graduate schools, and 1471 or 54% in detached colleges.

Of the 278 academic degrees reported by students in the Divinity School of the University of Chicago, 26 or 10% were conferred by the University of Chicago, 55 or 20% by other universities, and 197 or 70% by detached (usually denominational) colleges. While of the graduate students in the Law School, 37+ % are graduates of the University of Chicago, and 31+ % each are graduates of the universities and the detached colleges.

At this moment nearly two-thirds of the presidents of the universities which have membership in the National Association of State Universities are graduates of colleges founded by the churches, most of which are detached colleges. Of 44 members, 16 are graduates of institutions represented in the Association, 1 holds no academic degree, 42 are graduates of other colleges and universities.

University of Georgia . . . .	1	Carleton . . . . .	1
Indiana University . . . . .	4	Dartmouth . . . . .	1
Louisiana State Univ. . . . .	1	DePauw . . . . .	1
Miami University . . . . .	2	Doane . . . . .	1
Missouri State Norm. Sc. . . .	1	Earlham . . . . .	1
University of Michigan . . . .	1	Hampton-Sidney . . . . .	1
University of Nebraska . . . .	2	Harvard . . . . .	3
University of No. Car. . . . .	1	Hastings . . . . .	1
Rutgers . . . . .	1	Lafayette . . . . .	1
University of Virginia . . . .	2	Leland Stanford . . . . .	1
—		Muskingum . . . . .	1
	16	Nashville, Univ. of . . . . .	1
		Northwestern . . . . .	1
Austin College . . . . .	1	Ohio Wesleyan . . . . .	2

Pomona .....	1	Westminster (Mo.) .....	1
Princeton .....	1	Williams .....	1
Randolph-Macon .....	1	Yale .....	1
Roanoke .....	1		—
Toronto, Univ. of .....	1		27
Washington & Lee .....	1	No degree .....	1

Harvard this year began the custom of requiring of every man concentrating in modern languages and in the classics, as well as of those working mainly in English Literature, a test on the Bible and Shakespeare. . . . To aid men in preparing for these general examinations Harvard is expanding its tutorial system.

Dr. William E. Schell of the Board of Education of the United Brethren in Christ is authority for the statement that there are now enrolled in that denomination 2,157 life-work recruits. Of this number, 399 are in their own institutions of learning this year making preparation for full time service in the Church.

Guy Emerson, Vice-President of the National Bank of Commerce, New York, answers the mooted question, "Is the college man a success in business?"—"No,—not unless he would have been a success in business if he had not gone to college. The important question is, 'Will the college man succeed in the much more difficult business of *living*?' "

Vice-President Coolidge speaking recently before the New England Association of Colleges and Secondary Schools, said,

"No one can examine the history of America calmly and candidly and escape the conclusion that in its main features it has been a success. The foundation and support of that success had its main source, directly and indirectly, in the learning, the piety and the reverence which American colleges had been established to promote. They have been the great builders of character."

While there was urgent need for technical, industrial, commercial and professional schools, Mr. Coolidge said, these could not be a substitute for liberal education.

"They cannot replace it, they supplement it," the Vice-President continued, "They could not long endure without the support of those influences which flow from the institutions of liberal culture. . . . If the economic life of the nation be examined it will be found to be largely under the direction of those who have had a liberal education. There is here and there a genius of invention or organization who might appear to be an exception. But if those around him are taken into consideration, if his subordinates are examined, if the means by which he accomplishes his ends are taken into account, there is no doubt of its appearing that he uses in others what he does not possess himself. . . .

"On the other hand, if our colleges have yielded to the spirit of commercialism, if they have swung away from their original moorings of liberal culture they have to some extent ceased to fulfill their original purpose of supporting the foundations of government and religion. . . .

"A rare intellectual power is not sufficient to meet the requirements of life. The chief need of the world is spiritual power, force of character, which is the result of religious convictions."

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Dickinson College, Carlisle, Pa., advises that 30% of the Senior class will enter the ministry. This college claims to send more students into the Methodist pastorate than any other Methodist college.

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The fundamental objectives of the Methodist educational activities are said to be: service, democracy, brotherhood; the methods: publicity, organization, prayer. These are said to be the hope of the church, the nation, the world. These fundamentals have been the incentive for putting more than \$50,000,000 into the treasury of Methodist schools, colleges and universities.

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Mr. E. S. Martin, Editor of Harper's Magazine, in a recent discussion of the college and modern life says,

"If the colleges are to retain their importance they must be able to impart . . . spiritual leading to minds that are

fit to receive it." "If they don't," he continues, "they fail in their most vital office, in the use that most of them were originally founded to serve. If they fail in that they lose their leadership, which will go to men of faith, as it always does."

So Mr. Martin reaches the conclusion that what the colleges need is what all the world needs—religion.

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A college instructor writing on "Colleges and Religion" in a recent number of Scribner's Magazine, voices his conviction,

"That the world—at least the educational world—is waiting today for the emergence of some institution possessing the courage and initiative to revert to the strong, simple, productive standards of former days. Such an one assuredly would be the leader in a new day."

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Since the work was begun of bringing French students to American colleges by the Association of American Colleges, 218 students have returned to France and 103 have taken teaching positions in American institutions, colleges and universities. Expressed in terms of percentage, French students in the United States are located 61% in the Middle Western States; 39% in others States. Ohio leads with 24%; New York has 12%, Iowa 10%, Massachusetts, 7%, Minnesota and the District of Columbia, each 6%, Illinois and California, each 5%.

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Mr. Thomas St. Clair Evans, who for twenty years has been a local student secretary at Princeton University, the University of Pennsylvania, and the University of Michigan, has recently accepted the position of American Director of the International Association of Daily Vacation Bible Schools with headquarters at 90 Bible House, New York.

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At a recent meeting of the Executive Committee of the Council of Church Boards of Education a committee on women's

student work was appointed, consisting of Miss Agnes M. Hall, chairman, Miss Mary E. Markley and Miss Frances P. Greenough. To this committee will be added Mrs. Hazen Smith, Secretary for women students of the Board of Education of the Presbyterian Church in the United States.

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### THE STUDENT ASSEMBLY, Y. W. C. A. NATIONAL CONVENTION

By AGNES M. HALL

The Student Assembly of the Y. W. C. A., was held at Hot Springs in conjunction with the national convention, the students holding five separate meetings and two as a part of the whole body. The students were regular delegates to the General Convention and voted on all matters of interest to the whole movement.

The significance of the student meetings was indicated in the personnel of the students themselves. This can best be illustrated by mentioning Miss Emily Gordon, who was the chairman of the Student Assembly. Miss Gordon is a senior at Wellesley College, who presided at the meetings with all the poise and ability which any person could possibly display. The executive committee of the Assembly composed of a small group of undergraduates planned for all of the business which came before the group of 500 students. They did this with such apparent ease that the whole business of the assembly was carried on without any apparent difficulties.

They had before them the whole organization of a national student movement, since the re-organization of the National Board of the Y. W. C. A. had practically done away with its old organization. They undertook the responsibilities for the financing of their movement, for a bigger program of cooperation with the industrial girls and a much larger responsibility in the World Student Christian Federation. They also decided to take over a part of the "Association Monthly" for special student news, this to be edited by the students themselves. They also considered increasing their own responsibilities for the Summer Conferences of students.

I think it is significant that there seemed to be a growing



realization on the part of these undergraduates that there could only be a proper student movement when there was a realization of the place of undergraduate and graduate students. This meaning, that the secretaries who were college graduates, came to have a new place in the whole organization.

In a consideration of a new basis of membership the students reported that the general results had been very good, but that at present there was a weakness in both the personnel and the Church basis of membership (1) in the indifference to Church affiliations on the part of the students, and (2) that very little was being done "to lead students" into membership and service in the Christian Church. There were other clauses in the recommendations but I think it is significant for the Council to know this recognition on the part of the students themselves which was followed by a genuine expression of a desire to change the situation.

The significance of this whole convention seemed to me to lie in the fact that there is actually in operation within the Young Women's Christian Association a movement of students who are demonstrating without a doubt their ability to make their program and policy and to carry on their administrative work. Through their sincerity and genuineness of purpose, they are undertaking to solve the problems which secretaries and Church leaders have long tried to deal with, but because they are undertaking them of their own free will, I think we can have greater hope than we have ever had.

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### THE EMERGENCE OF THE STUDENT FELLOWSHIP FOR CHRISTIAN LIFE SERVICE

By JESSIE DODGE WHITE

For a number of years students, dedicated to Christian service in America, have expressed their desire for fellowship by forming life-service groups on local campuses all over the country. Representative students from these groups came together from thirty colleges in thirteen states to talk over in round-table discussion how to bring about a closer fellowship among the isolated students who share a common purpose. This conference at the University of Illinois, February 17-19, 1922,

resulted in the formation of the *Student Fellowship for Christian Life Service*. An executive committee of nine students representing all parts of the country was appointed to act as a continuation committee. Instead of a constitution the following Statement of Purpose was drawn up and adopted:

"Our ultimate purpose is a fellowship of all students dedicated to Christian Life Service.

"As there is a fellowship of students dedicated to Christian Life Service abroad, it seems expedient that we devote our attention to unite students dedicated to Christian Life Service in America, until our ultimate purpose can be realized.

"Our present purpose is to unite those students committed to Christian Life Service in prayer, study and vigorous effort to make America Christian for the friendly service of the world.

"Furthermore, it shall be our purpose to enlist the aid of, and to cooperate in every way with all other agencies sharing our purpose to Christianize the world."

Membership in the National Student Fellowship is on a personal basis; any student who has made a definite commitment to Christian Life Service (to a so-called Christian vocation), regardless of geography, may become a member. The members will always keep uppermost in their minds the present purpose of the Fellowship to make America Christian. The Student Fellowship will work hand in hand with the Student Volunteer Movement to urge students to give their lives in service for Christ in the whole world.

